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Ultra-Conservatism in Catholic Historical Criticism.

BY THE REV. HARTMANN GRISAR, S. J.

[We present to-day the text of the much-discussed lecture of Rev. H. Grisar, S. J., delivered at the International Catholic Scientific Congress at Munich last fall, translated by a friend of THE REVIEW from the German original, as it appears in the Official Report of the Congress. It might seem as if the wish expressed by Fr. Grisar towards the close of his splendid lecture, would preclude its publication in a periodical like THE REVIEW. In this case we would beg to differ. We read in the Report that the reverend author's exposition of his timely subject made a deep and lasting impression on the members of the Congress and elicited hearty applause. Copious extracts have since been published in a number of European newspapers, but all were more or less curtailed or condensed. Even the *Civiltà Cattolica's* version was more of a résumé. We think with our excellent contemporary, the Cologne *Volkszeitung*, which has also reproduced the lecture, that there are many others besides the three thousand subscribers to the official Report, who have a claim on this important and instructive pronouncement of one of the foremost living Catholic historians. Fr. Grisar's remarks are so clear and convincing, and withal so moderate and discerning and full of tact, that to circulate them as widely as possible can not prove otherwise than beneficial.

If some timid Catholics should deem the publication inopportune, or the one or other of our opponents should strive to make capital out of it for his own cause, these will be accidental evils which we believe we shall be able to counteract.

Some of Father Grisar's statements, by the way, are almost identical with the words of the two greatest Doctors of the Church. St. Thomas Aquinas says (with reference to the question of the temporal creation of the world): "Et hoc utile est ut consideretur, ne forte aliquis, quod fidei est demonstrare praesumens, rationes non necessarias inducat, quae praebeant materiam irridendi infidelibus, existimantibus nos propter huiusmundi rationes quae fidei sunt."

(Summa 1, 9, 46, a. 2.) St. Augustine sounds a similar note of warning as regards the interpretation of the Mosaic account of the creation: "Turpe est autem nimis et perniciosum ac maxime cavendum, ut christianum de his rebus [known to the learned unbeliever] quasi secundum christianas litteras loquentem ita delirare quilibet infidelis audiat, ut, quemadmodum dicitur, toto caelo errare conspiciens, *risum tenere vix possit*. Et non tam molestum est, quod errans homo deridetur, sed quod *auctores nostri ab iis, qui foris sunt, talia sensisse creduntur* et cum magno eorum exitio, de quorum salute satagimus, tanquam indocti reprehenduntur atque respuuntur." (De Genesi ad Literam, l. I, c. 19, Migne 34, 261.) The great Doctor of the Church apprehends that childish and silly interpretations of the Scriptures tend to discredit the Holy Books themselves in the eyes of educated men outside the Church. The same may be said of the class of legends Father Grisar has in view. How childish and ridiculous many are, may be seen from mediæval chroniclers, such as Caesarius of Heisterbach. On the mediæval thefts of relics, false relics, etc., see Beissel, S. J., 'Die Verehrung der Heiligen und ihrer Reliquien in Deutschland bis zum Beginn des 13. Jahrhunderts.')

After the excellent theoretical discourses, which have been delivered before the Congress, I come before you, gentlemen, in this last session, with a living question of the highest practical importance. I propose to speak to you on ultra-conservatism in Catholic historical criticism with regard to untenable popular religious traditions and doubtful or spurious objects of public devotion. The subject is undoubtedly a delicate one, which Catholic science has hitherto treated with a certain hesitation. Yet after the admirable statement of principles on the relation of religion and science, which the Congress has heard from his Excellency, the Apostolic Nuncio, and from others, I take up my task with confidence. I am encouraged, moreover, by the thought that I am addressing, not an assembly of the people, but a congress of Catholic scholars. This thought is even a direct challenge to lay bare certain abuses with the utmost candor, as the enlightenment of public opinion, that is so important, must be effected by scholars.

There is no need of any assurance of my ardent Catholic sentiments: my religious dress is a pledge of my loyalty to the faith. Moreover, we are not to deal with questions in which the Church's authority must guide our convictions; we have to do with matters which are, it is true, religious in their nature, but which are subject only to the laws of the historical method, i. e., of reason properly employed, if we would determine their actual existence and their value.

For thirty years my studies have brought me in contact with the manifold historical

errors that have crept into the history and external life of the Church during the course of the ages and that are still partially preserved. Many unwarranted traditions, accounts of miracles and fabulous narratives, some graceful and poetic, others crude and extravagant, have settled in layers around the lives and miracles of God's Saints, their relics, and the venerable shrines of Christendom. But this has not been the only source of error; lack of knowledge and of judgment, yea, even at times human passions of all kinds, have been busily at work fashioning false relics and objects of devotion and foisting them upon the worship of the faithful. These excrescences on what is sacred, we must do our best to lop off: for the love of truth, for the sacred honor of the Church, and for the welfare even of Catholic faith. For they not only provoke the mockery of our adversaries, but they may do serious harm to the faith of less enlightened children of the Church. Frequently educated laymen have come to me, in whose hearts these foolish traditions had excited violent temptations against faith. A proof, indeed, that they had not a clear knowledge of the situation; for, as I have insisted, these matters are not the object of the Church's doctrinal teaching.

The chief accusation to be brought against ultra-conservatism in this field is this: that it pays no attention to the historical origin and growth of the hundred-fold errors that sprang up in the past ages and were spread, for the most part, in good faith.

The period of illusions began with the Biblical apocrypha. The desire to learn more

about the life and passion of our Savior than the word of God tells us in Holy Writ, gave rise to the apocryphal writings, whose contents were believed to be true. The history of the martyrs' sufferings was treated in the same fashion when Christianity had triumphed under Constantine. The Acts of the Martyrs were enlarged; new materials were added without the slightest historical conscientiousness. Thus arose the legends of the martyrs, poetic rather than historical narratives, and therefore as unable to withstand criticism as the Biblical apocrypha.

Then came the era of legendary fiction in the Middle Ages. To characterize the tendency of the Middle Ages in this respect, we must say that the love for the extraordinary and joy in the supernatural intervention of God were supreme. Without any critical investigation the childlike, credulous mind was only too ready to have recourse to miracles. "The more miracles, the better," we may say of the Middle Ages, in accord with the proverb, "quanto plus bibo, tanto plus sitio." The age was really in infancy, as far as regular historical scientific instinct was concerned. As in other branches of knowledge, people lived on the traditions of former days, good and bad, just as they had received them. Thus unconfirmed accounts of miracles, relics, and similar objects grew greater and greater in number and purport. The scientific work of the whole epoch was devoted to those branches of knowledge that are most sublime in their matter and stand in closest relation to religion and the Church. The age produced great and exceedingly acute theologians, philosophers, and canonists, but in these very men the general absence of the historical sense, of the criticism of facts, is remarkable. It never occurs to them to question the heritage of traditions or even the wonderful narratives that spring up. Rather in general they endeavor to find in their system a place for the most incongruous statements without any question as to their foundation in fact. One example out of many: A certain person had a vision that a pope had been damned, but was released from the pains

of hell through the fervent prayers of a woman. Thereupon the most acute theologians of the day spent themselves in the most subtle explanations to reconcile this fact with the Church's doctrine that there is no salvation from hell. On the other hand it does not occur to a single one that the "historical fact" is merely the product of the imagination of a person, perhaps suffering from hysteria.

The chief sources of relics were, naturally, Rome and Palestine. In Rome, nothing was taken out of the graves before the eighth century; in Palestine only stones and like articles were given as memorials. At the beginning of the Crusades all this was changed at one stroke. The desire to possess relics increased from that time on and knew scarcely any bounds. The shrewd Orientals, especially the Greeks, among whom in Constantinople great masses of relics, both genuine and spurious, had been collected, took advantage of the eagerness of the West, and there was opened up a rich mine in the sale of relics, which lasted unhappily for a long time. It is certain that genuine and venerable sacred objects came to us at that period; but on the whole the age must be marked as baneful for the ecclesiastical cultus. The relics that come from this time, even though they enjoy the greatest veneration from the people, must be received with the greatest caution, and, as far as possible, they should be carefully examined.

It was at this time especially that the most grotesque objects were brought forward as worthy of veneration. There appeared then in a village church near Genoa, where it was shown for a long time afterwards, the tail of the ass on which our Lord rode into Jerusalem. At another place they kept the rope with which Judas hanged himself, the silver pieces, for which Jesus was betrayed, the saddle of one of the three Magi, the table (of marble) on which Abraham had intended to sacrifice his son, etc.

Even to-day there are crosses which are supposed to have been made immediately after the death of Christ, whereas from their structure they can be pronounced with certainty to be works of the thirteenth and fourteenth cen-

turies. With shame I have been often obliged to listen in the presence of educated non-Catholics, to priests and sacristans rehearsing their traditional errors about the holy articles belonging to churches under their care. The Prince of the Apostles was crucified on the site of the Vatican Basilica in the Circus of Nero; yet to-day the sacristans of San Pietro in Montorio on the Janiculum, distribute the earth as if from the spot of St. Peter's crucifixion.

The residence of the popes at Avignon was likewise a disastrous time for these objects of cultus. In consequence of the lack of proper ecclesiastical supervision the abuse arose of considering and distributing as original relics what were only imitations and representations, just as if to-day we should declare that the cross used in the Passion Play at Oberammergau, was the true cross on which our Lord died. Such substitutions of the copy for the original can be proved in many cases. The Renaissance added its share to the confusion by inscriptions, especially in verse, which confirmed the mistakes that had been made. These mistakes were thus seemingly verified by documentary proof, so that the Renaissance is really responsible in many cases for their permanence.

However, we meet at this period the first development of the spirit of criticism. In truth, a new era dawned for the study of history. The most prominent historian of the sixteenth century, the celebrated Cardinal Baronius, the hammer of the Magdeburg Centuriators, made use for the first time of an immense treasure of documents and laid a new foundation for Church history in his 'Annales Ecclesiastici.' This giant task obliged him to fight step by step not only against the representations of his adversaries, but also against the spurious traditions of Christian antiquity.

It was impossible in such a contest to reach at once the exact truth on every single point, and consequently, however great are the merits of Baronius and however extensive was the advance made by his monumental work, we find in his criticism, exercised as it was for the first time and on such an enormous field

of investigation, a certain hesitation and uncertainty in regard to the very questions we are considering. Hence it became the duty of Catholic research to build up on the foundation he had laid, to make available for the correct knowledge of these matters all the newly-found material in the region of facts and historical study, as it would increase in latter days, and to apply these results to life.

Sad to say, this has not been accomplished, and the main reason of the failure was certainly the fear of the introduction of Protestant ideas. The struggle against the new teachings made it seem to Catholics to be a point of honor to defend courageously all the outworks of the Catholic position, though they were actually untenable in themselves and not connected with matters of faith; at least, it did not seem fitting that Catholics should themselves begin an attack. A like condition prevailed during the time of the French philosophers and the French Revolution. Their ideas attracted large portions of the Catholic world and of science into their forbidden circles, seducing them by the spurious emancipation of reason. Consequently, it was most natural for those who had clung loyally to the faith and life of the Church, to hold all the more tenaciously to the false products of this historical life, as long as they were not recognized as such, and in any case, to make no endeavor to set them aside.

The nineteenth century has witnessed a glorious advance in the Catholic Church. *Fluminis impetus laetificat civitatem Dei*, the streams of grace have poured forth more abundantly and fertilized her fields. Great fervor of faith has been aroused, manifesting itself in a thousand creative works for religious, charitable, and social interests. The priesthood and religious life are flourishing; missionaries, far greater in number than in any past age, are giving their lives to spread the kingdom of God among heathen nations; love and reverence binds the whole hierarchy and the Church all over the world to its supreme head, the vicegerent of Christ on earth. Catholic science, in spite of different setbacks, has taken part in this progress; the

congress we are now holding, is an assurance that it is advancing with auspicious hopes.

For illustration, I shall select but one branch, with which I am especially concerned, namely, the study of the catacombs with its important contributions to our knowledge of the life, doctrine, cultus, and art of Christian antiquity. To give an idea of the entire progress in this field, we need but recall the name of John Baptist de Rossi. In regard to the very points we have been considering, the catacombs had heretofore shared the general lot of all historical research. There was a time when, without proper investigation, bodies of reputed martyrs were sent to different parts of the world, and no attention was paid to the fact that centuries before, by order of the popes, the relics of most of the Saints had been transferred to the churches of the City of Rome. When any doubt arose regarding the authenticity of these relics, people were satisfied with the answers given by Torrigio on such an occasion: "*Sed pium est credere.*" All this has been changed. Keen and thorough research has made more and more evident how difficult it is with the aid of criticism, to establish the identity of relics that may still be found, especially in the catacombs recently discovered. The learned Father Marchi succeeded in attaining positive evidence in but one case. De Rossi succeeded in doing the same for the genuineness of the bones of another martyr, without however, being able to set aside every doubt of the validity of even this one demonstration. In particular, the question of the blood-phials, which has so often been discussed, can, in view of our present knowledge, no longer be answered, as it used to be.

The same scientific accuracy must be employed now on many other questions of religious tradition, and it will be the duty of scholars to carry sound ideas into circles where they are now wanting. In fact, even to-day, among pious laymen, even among priests, especially in the Latin countries, there exists a strong disinclination to allow the torch of criticism to penetrate the twilight of the sacristy. Even in our time, the

credulous, but unenlightened feelings of many Christians prefer miraculous solutions. In many cases this may be harmless; but what dishonor such a tendency may bring upon the Catholic name, has recently been shown to all the world by the deception of Leo Taxil with his mythical Diana Vaughan and the devil Bitru. *Stultum et periculosum est credere in re suspecta*: This has been verified anew most impressively by that sad occurrence.

We must have sound judgment and methodical criticism in our research, that will weigh cautiously every point of evidence.

We can not have too much of such criticism; it is the noblest occupation of our reason, to penetrate the veils that hide the truth from us. Truth, the aim of all science, of which history especially boasts itself the willing captive, can never harm, but will always advance the cause of religion. Truth, as well as religion, is a daughter of Heaven and in the highest sense peculiar to Him who said: "*Ego sum veritas.*"

Nothing could, therefore, be more incorrect than the thought which may occur to some, that such critical work, undertaken for the purest intention of safeguarding the Church's honor, would have to fear antagonism with Church authority. You well know the glorious sentence of Cicero, which our Holy Father Leo XIII. solemnly transcribed for the opening of the secret archives of the Vatican:

"*Illud imprimis scribentium observetur animo, primam esse historię legem, ne quid falsi dicere audeat; deinde, ne quid veri non audeat, ne qua suspicio gratiæ sit in scribendo, ne qua simultatis!*"

The Breviary, too, is a cause of anxiety for some because in the lessons many details are narrated that can not be defined as historically accurate. But it is a great mistake for a priest to gather his historical knowledge from the Breviary and be satisfied with that. The Church puts the Breviary into the hands of her priests as a devotional work of the highest beauty, not as a historical canon. The very best proof of this is found in her own conduct when the Breviary was last revised,

three hundred years ago, and a mass of historical errors was omitted. A new revision in this respect would, beyond question, result in further omissions. It is the same with the Martyrology, which should cause less difficulty than the Breviary, as it does not possess the same authority. The Martyrology rests on the approval of Baronius, and it would be neither to the interest of science, nor to the advantage of religion, to hold that historical criticism could not pass beyond the research of that eminent scholar.*)

What practical results should these explanations produce?

The chief point is, of course, that Catholic scholars, furnished with the very best critical apparatus, should strive diligently to stamp out error and separate the pure metal from its alloys. The greatest caution and most careful consideration of every point must be observed in this process. The rejection of any historical matters without completely satisfactory and even cogent proof, would be just as absurd from a scientific point of view as its injudicious acceptance, especially as the limits of certain historical knowledge have been closely calculated. The investigator must always bear in mind that the favorite argument *ex silentio* is most inadequate as a proof. In many cases the aim should be to separate the original, genuine truth from the additions, the kernel from the shell. And to do this there is required a subtle, critical instrument capable of producing the most desirable results, which should be handled with all the greater caution in these matters, as the subjects of investigation are so closely allied to objects worthy of the greatest veneration. *Qui bene distinguit, bene docet*—this invaluable rule even for the historian is for the most part despised by our adversaries in their treatment of these questions.

The certain fruits of this scientific process must then be made known to the world, to the people. Yes, to the people, gentlemen; for

truth is not twofold, with one aspect for the learned, another for the people. Every man has a holy right to this common property; the humblest peasant must rejoice in the sunshine of truth. Pretended friends of the people are striving to-day to cloud the atmosphere. Let then the rays shine all the brighter in the Catholic world, in church and palace as in the cottages of the poor. But truth is the daily bread of the educated classes, and we find here an especial reason for removing the errors we have considered. The obedience of faith is very hard on human weakness; it is particularly hard in these skeptical days on the pride of reason in educated circles. The erroneous traditions, of which we speak, and which, as every well-instructed Catholic must know, do not belong to revealed doctrine, seem to many a man to be protected by the authority of the Church, and are the cause of needless distress. Let us put away the error for the salvation of our brethren who do not understand the matter clearly.

Nevertheless the task will unquestionably give rise to great difficulties. These traditions have, in great part, been ingrafted for centuries on the sincere piety of the faithful, and are so closely connected with our Lord and the Saints that any attack on them might easily wound the delicate tenderness of Catholic sentiment. This must always be avoided. It would, for example, be altogether out of place for a preacher to announce from the pulpit in a tone of superior knowledge or, perhaps, with ridicule, that the "Casa santa di Loreto" had not been carried thither from Nazareth by angels.

"Reverentia debetur puero" is a beautiful motto that finds its full application here. Therefore, caution, forbearance, and gradual progress! At first one should address limited circles, and thus let the truth spread little by little to those beyond. And as I have advised caution, I address myself here particularly to the representatives of the press in this hall, with the earnest request to use this caution in their reports of my speech. Much has been said here to-day that is not intended

*) An excellent article on the subject has been printed in the Pastoral-Blatt (edited by Rev. W. Faerber, St. Louis, Herder), for Aug., 1900: "Martyrologium und Brevier als historische Quellen."—See further Beissel, S. J.: "Die Verehrung der Heiligen und ihrer Reliquien in Deutschland bis zum Beginn des 13. Jahrhunderts," Herder, Freiburg and St. Louis, 1890.—The Translator.

for the great mass of the people who read your newspapers, but solely for a Congress of Catholic scholars. I beg of you, therefore, to give in your reports only what is suited to the readers of the daily papers. To do otherwise, would be to hinder rather than to promote the change in popular views which must be brought about gradually.

If the product of ecclesiastical science in this process of purification is to attain its proper effect, then a close adherence to ecclesiastical authority is absolutely necessary.

Had Galileo, whose system seemed indeed to attack in a very different way interests of faith that were really vital, been inspired by this spirit of loyalty and been moderate in his acts and respectful to persons in authority, we might never have had the erroneous decision of the supreme tribunal of the Holy Office. In our questions we should hope finally to see the Congregation of Rites assume the practical superintendence of the work. This would bring with it two great advantages: The utmost care would be exercised against undue haste and excess, and there would be a majestic calm in the execution of the plan. Both of these qualities are conspicuous in the government of the Church, as an old proverb tells us: "Habet ecclesia manus ferreas et pedes plumbeos."

Moreover, we have frequently to lament

that immature works, books for pilgrimages, ascetic writings, are spread among the people by authors who do not know the A B C of history and criticism. The intervention of the Church's central authority would be the most effective means of stopping this abuse, so baneful to the honor of the sanctuary.

Gentlemen, I have come to the end. The task set before Catholic science in the field which I have tried to point out, is a great and mighty one. To accomplish it fully will demand many years of the most diligent work of many scholars. This work may not always meet with becoming recognition; there may arise at times the objections of foolish, excessive zeal, which will brand the negative results of criticism as crimes against the sanctuary. But this is to be accepted calmly. Science must expose itself to the storms of life, and not yield before opposition, like a nervous woman. A sublime work is set before us. We must contribute to the grand structure of Catholic life. We have no new building to erect, but as in our Romanesque and Gothic churches Rococo has left its traces, we see in like manner the lofty, spiritual temple of the Church disfigured here and there by ignoble additions. These we must remove. Let us put our hands to the work. The light of all truth, human and divine, must flood the halls of this temple!

Subjects of the Day.

Trying to Cut Down the Peter's Pence.

To diminish the Peter's Pence, and thereby obstruct the efficacy of the Church's mission, the enemies of religion are constantly active. Only a few weeks ago the liberal *Italie* showed in glaring figures, that the Pope's fortune amounted to milliards and that his income went beyond several hundred millions of francs. Had the *Italie* been honest, it would have pointed out that the Pope's treasure consists chiefly in the Vatican palace and gardens, in his wonderful library and museum, all treasures of high

value, but causing large expense instead of furnishing revenue.

Now comes the N. Y. *Independent* and tells us (page 745) editorially:

The fact that there has been such a remarkable decrease in the Peter's Pence collections in recent years has vexed and perplexed the authorities of the Church not a little. Among those who have tried to find the proper why and wherefore of this is the French Catholic journal *Eclair*.

And then it quotes the *Eclair* as saying that the Peter's Pence "decreased rapidly and regularly" in consequence of the meddling of the

Pope in politics, and that thereupon "the spiritual sovereign began to speculate like the princes of Rome. Valuable securities began to take a downward course, and finally disappeared in a vortex of wild bankruptcies. The money which had been lent out on complicated interest disappeared when the Roman nobility could no longer pay back what they had borrowed," etc., etc.

Needless to say, the *Eclair* is no Catholic journal—but, on the contrary, radical and rabidly anti-Catholic, and its whole criticism is just such a piece of hypocrisy as the millions of the *Italie*, invented with the clear but vain purpose of freezing the generosity of the faithful towards their common Father.—J. F. M.



On Hypnotism.

Dr. Jacobs, of Rotthausen, publishes an interesting study on modern hypnotism in the *Wissenschaftliche Beilage* of the *Berlin Germania* (Nos. 14 and 15). His conclusions may be briefly stated as follows:

1. It is illicit and a superstitious illusion, to try to work wonderful supernatural effects by means of hypnotism.
2. It is a crime to hypnotize any one against his will, regardless of the intention prompting the act.
3. It is absolutely wrong and a degradation of the human dignity, to hypnotize any person, even with his consent, for the purpose of entertaining others, to satisfy curiosity, or for any other trivial end. The same applies also to any person allowing himself to be hypnotized. Public exhibitions of hypnotized somnambules ought to be strictly prohibited by law, as a nuisance detrimental to public morals and health. Dr. Jacobs agrees with Forel in demanding that the professional practice of hypnotism for gain should be forbidden.
4. It is *per se* illicit to attend such exhibitions, inasmuch as participation, even passive, constitutes moral coöperation in practices which are wrong and dangerous.
5. To employ hypnotism, with due precau-

tions, as a remedy in serious diseases, is not *per se* forbidden.

In these conclusions Prof. Jacobs agrees virtually with Dr. Schütz, of Treves, whose treatise on hypnotism was reviewed in THE REVIEW at the time of its publication.

It will interest our readers, in this connection, to learn that hypnotism is now a forbidden art in Hungary. The Secretary of the Interior, after consultation with the highest medical authorities, has issued an ordinance forbidding its practice unless special permission, specifying the purpose, has been obtained from the health authorities.—A. P.



The extraordinary announcement comes from Chicago that

eight leading publishers of popular music, representing a capital stock of over \$3,000,000, have combined to form an association, the object of which is to prevent the publication of inferior music. Inasmuch as the publishers of popular music owe their millions chiefly to the printing of "inferior music," the new association seems nothing less than suicidal. Perhaps these leading publishers, having become wealthy by pandering to the crudest taste, have decided upon this method of showing their repentance and going out of business. It is stated that a meeting is to be held in New York to carry out the association's plans. According to the *N. Y. Evening Post* (May 7th) however, leading publishers there seem to be quite in the dark as to these plans, and they are inclined to believe that music printing and selling will go on as heretofore, even if "any dealer who handles music that has not received the approval of the association management will not be permitted to handle association products."



A Successful Solar Motor.

Out of all the failures to invent practical engines or motors run by the power of the sun, there has, apparently, at last been evolved a sun-motor, capable of

doing the work for which it was intended. This is to be found at South Pasadena, Cal., in a land where, on account of the scarcity of fuel and the large percentage of sunshine, a solar motor is peculiarly useful in pumping water for irrigating the arid lands. This motor lifts fourteen hundred gallons of water per minute, and is equivalent to somewhat over ten horse-power. It consists of a reflector about 34 feet in diameter on top and 15 feet at the bottom. The inner surface is made up of 1,788 small mirrors, all arranged so that they concentrate the heat of the sun upon the central focal point. At this point is suspended the boiler, the steam from which is carried in flexible phosphor-bronze tubes to the engine, from which it returns again to the boiler, so that the boiler is kept automatically full. The reflector turns by clock-work, and keeps pace accurately with the sun all day. The amount of heat concentrated at the focal point of the reflector can not be realized, for nothing can be seen but a cloud of escaping steam; but, should a man climb upon the disk and cross it, he would be burned to a crisp in a few seconds. Copper placed in the focal point is melted in a minute, and a pole of wood thrust into the magic circle flames up like a match. During days of sunshine, the motor will begin to work an hour after sunrise, and will continue until half an hour before sunset. The motor is apparently in every way a success for the purpose for which it is intended, that of pumping water for the irrigation of arid lands.



Faith and Reason. Commenting a passage of the Pope in his recent letter to the bishops of England, in which he praises them for their "solemn warning against the subtle and insidious spread of Rationalism, than which no poison is more fatal to divine faith," and commends the soundness of the doctrine they laid down as to the obedience due to episcopal authority, which is "in no sense optional, but plainly a duty and a main foundation on which the Church of God is built," the *Independent* writes editorially (page 1092):

The one protection against Rationalism, it seems, is "subjection and obedience" to one's spiritual masters. This is the true papal doctrine. No sound Catholic can venture to deny it. The bishops are lords of the opinions of the people. The laymen have no right to an opinion, except as it is taken from, or approved by, the bishops. They are the only people that have a right to think; and they can think only along the lines dictated in turn to them by the powers above them. And the powers above them, councils composed of bishops, and popes, who are bishops, can only think as it has been thought *semper, ubique, ab omnibus*; always, everywhere, by everybody.

It is a very sad, a most lamentable condition. It explains the decadence of the Catholic Church and of the Catholic countries. The disease is very deep; it affects the vitals, if it destroys freedom of investigation. The fact is that nothing, nothing ought to be sacred from the researches of those who are seeking to find new truth, or to verify old truth, or to overthrow old error, be it as sacred as the existence of God himself. We must have the right to ask whether God is, and what he is; who and what Christ is; and everything else that has to do with religious truth or any other truth. This is the only vivifying state of mind, and the only safe method for thinking people. In these days the forcible prevention of wrong thinking can not be accomplished; the only safe way is to allow liberty of investigation, if we do not want to drive intelligent people out of the Church.

The word Rationalism, as commonly understood, means the supremacy of reason over faith; as the *Independent* construes it here, it can but mean the right use of reason in matters of faith. Rationalism, as the supremacy of reason over faith, is called by Leo XIII. "the most fatal poison to divine faith," and obedience to lawful authority is recommended as the safe antidote. If by Rationalism we are to understand the right use of reason in matters of faith, the Catholic Church has always commended it, not as if the doctrine of the Savior, which is "God's power and wisdom," could be made more perfect by any human effort, but to destroy or weaken the sophistic arguments of the adversaries of religion, and to bring us to a better understanding of the contents of revelation. Thus Catholic phil-

osophers have always made use of reason to demonstrate the credibility of revelation, the historic fact of the revelation, etc. From analogies found by the light of natural reason they also sought to understand what God had made known. And those very questions which the *Independent* sorrowfully registers as being on the Index for Catholics, whether God is and what He is, etc., are discussed in every

Catholic theodicy and most treatises on apologetics.

Hence not the Catholics are to be pitied, but the ignorance of the writer in the *Independent*. For his better information we refer him to one of the best, largest, and latest works on Catholic philosophy, the 'Institutiones Logicales,' in the *Philosophia Lacensis*, vol. I, pages 22-25.—J. F. MEIFUSS.

Current Educational Topics.

Illinois School Legislation.

The Catholics of Illinois have been congratulating themselves on having

killed all of the objectionable school bills that were before the late legislature (see our No. 2). It appears, however, from a Springfield despatch to the *Chicago Chronicle* (May 8th), that a measure providing free conveyances for public school children in some districts, slipped through. It is as follows:

"It shall be the duty of school directors under this act to provide schools for the different parts of the district, and they shall have all the power given to school directors by the law of this State. They shall also, in rural territory outside of organized cities and villages, provide for the free conveyance of pupils residing more than one mile from the school they attend to and from school; provided, however, that the proposition to convey pupils to and from school shall, upon a petition of not less than fifty votes filed with the school directors, be submitted to a vote of the township at a regular annual election and approved by a majority of the votes cast thereon."

Although the bill applies to only a few townships in the State, it reaches farther in the matter of inaugurating the free conveyance proposition, than did the bill which was drawn by the State superintendent and which was killed.

Fortunately, the measure has been vetoed by the Governor.

It is due to Representative J. F. Heffernan, a Catholic, of Bloomington, to state that he promptly helped to kill his free schoolbook

measure, after his attention had been drawn to its objectionable features by the German Catholic Vigilance Committee.

We will add that the chief share of the credit for defeating nearly all the dangerous school-bills in the Illinois legislature 'belongs to our courageous and zealous friends, Mr. J. W. Freund, of Springfield, and Mr. Theo. B. Thiele, of Chicago.—A. P.



The Catholic School Journal.

A *Catholic School Journal* for teachers and pastors is a new monthly

published by the Catholic School Journal Co. of Milwaukee, Wis., at \$1 a year.

The *Salutatory* starts with saying that, "up to the present time the great parochial school system (built up in this country by the Church), with its 40,000 teachers and more than a million pupils, has had no professional journal, no educational paper, specially devoted to the parish school."

What about the *Teacher and Organist*, published by two teachers of high standing, Messrs. Löffler and Matré, at Cincinnati, O.? Had the editor said, no such journal as he is editing has hitherto been before the Catholic teaching public, we would let it pass. To quote Luther (page 15) as saying: "A full belly does not like to study;" or to start the list of great educators with the Rationalist Pestalozzi; or to declare in the *Prospectus* (page 2): "The *Journal* will regularly contain the best features of *non-sectarian* educational papers together with much valuable matter of

special application to the Catholic schools," makes the adjective "Catholic" in its title rather suspicious. However, the editor assures us (p. 25), that "Improvement, constant improvement and endeavor to meet the wants of the field, will be our aim." Let us hope he means the field of true Catholic, not of "nonsectarian" or liberalistic education.—J. F. MEIFFUSS.



State Supervision of Private Schools.

In reply to a correspondent who wrote that in Massachusetts the parochial schools are under State supervision, and that it would be well to enquire how the system works, the well-edited *Holy Family Parish Calendar* of Chicago lately (Apr. No.) printed these timely remarks:

The question of State supervision of private schools is not one of expediency, but of principle. Education belongs not to the State but to the parent. Hence it is not the business of the State to take private education into its management, any more than it is to take control of the kitchen and commissary department of private households. The tendency of the State at present is to usurp the functions of the individual more and

more. If this process continues indefinitely, we shall soon find that the personal liberty, which has been so long the pride and boast of the American citizen, has been stolen from us. Private schools have been built up everywhere with private moneys. The State, boastful as it is of love for education, never thinks of assisting private citizens in their educational work; and hence the least it can do is not to meddle with private educational institutions. If the State will not help private educators, private educators will at least resent any interference with their work.



§ The Superior Court of Lawrence, Mass., has decided that citizens and tax-payers have certain rights in the public schools, which even the school authorities are bound to respect. Damages approximating five hundred dollars have been awarded to the father of a pupil expelled from the local High School for some boyish infraction of the rules. After expulsion, the youth applied to be reinstated, but the principal was obdurate, hence the suit and damages.—*Monitor*, No. 26.

The Religious World.

DOMESTIC.

Episcopalian Troubles. The coming General Convention of the Episcopalian body is casting ahead its shadows in the *Catholic Champion* for May. "Father" Ritchie thinks hardly anything but unfinished business from former conventions will be taken up, i. e., 1. the Bible, 2. the new name for the sect, and 3. the divorce question.

1. As to the Bible he would have no misgivings, were it not for the lay element in the sect, since bishops and ministers swear at their ordination that they "believe the Holy Scriptures to be the word of God and to contain all things necessary for salvation." Although the Rev. Ritchie believes the version of 1611 not a perfect translation, yet, as a mat-

ter of fact, there is no better one available.

It is not disputed, he says, that we have had since 1611 an admirable English Bible. Some would alter this little thing, others that; and yet it may well be admitted that for practical purposes no perceptible illumination would arise from any of them. But what is proposed is not that clergymen in their sermons and lectures shall instruct their people from time to time with something enlightening about the original and about other versions, but that five bishops and five clergymen shall have leave to print in the margin their own favorite corrections (selected and original) and we shall pick and choose *from them* emendations when reading the service. This sort of thing can only be called tinkering.

Hardly any more so than the whole Protestant Episcopal business.

2. For years past and even now the Protestant Episcopal church in the U. S. is in trouble about finding a new name. Protestant it does not want to be, Catholic it can not be, as there is but one genuine Catholic Church, the Roman; so it is at a loss how to style itself. "A kingdom for a name!" To us Catholics they appear to be in the position of the man with the pigtail, who trying to change the position of the pigtail, no matter how he turned, found, "*der Zopf, der hängt ihm hinten.*" So no matter what the Convention may agree upon, the sect will stay Protestant.

3. Surer than of finding an appropriate name, the editor of the *Champion* seems to be of finding a solution for the divorce question. Yet a church that derives its origin from a divorce, can not consistently condemn divorce. However, there is a way out of the difficulty: it may decree that no marriage, in which one of the parties is divorced, shall be solemnized by the church. That leaves a back-door open to have it done privately—no fees will be lost. The silver-smiths of Ephesus are at work still and "Great is the Diana of the Ephesians."—J. F. MEIFUSS.



....The Secretary of the Interior has abolished the so-called Browning ruling of the Indian Bureau, that decreed that an Indian child, once enrolled as a pupil of a government school, could not be taken out by its parents to be sent to a religious school. That ruling was made to injure the Catholic Indian mission. It ignored the elementary rights of parents and was a violation of religious liberty, yet it continued in effect for nearly eight years. The persistent protests of Catholic bishops have at last resulted in its revocation.



FOREIGN.

Ceylon. The Catholics of Ceylon, who now number over 300,000, have resolved to establish a Catholic union for the promotion of Catholic interests in that island. The work has obtained the warmest sanction and en-

couragement of the Ceylonese hierarchy, and at the inaugural meeting over Rs. 10,000 was subscribed towards erecting a "Bonjean Memorial Hall" as the headquarters of the union. Msgr. Bonjean was the first Archbishop of Colombo.



Netherlands. The *Stemmen voor Waarheid en Vrede* gives some remarkable statistics of the

progress of the faith in the Netherlands. At the close of the eighteenth century, we are told, there were 350 Catholic parishes with about 400 priests. These numbers rose in 1815 to 673 parishes, with 975 secular priests; in 1857 to 985 parishes and 2,093 priests. At present the figures are 1,014 parishes and 2,310 secular priests. The Catholic hierarchy was reestablished in Holland by Pius IX. in 1853, since which time some 500 new churches have been built, and 150 rebuilt or enlarged, at a total expenditure of more than twenty million dollars.



Portugal. A writer in the *Tablet* (No. 3180), who has spent some time in Portugal and seen

behind the scenes, says in a letter from Lisbon that the Jesuits are literally and absolutely persecuted without cause. This is admitted by educated men, who are nevertheless weak enough to be carried away by the evil tide, which, if not curbed in time, will flow over into revolution. The country people are opposed to the persecution of the Church. But unfortunately in the towns there is a good deal of immorality, and in Oporto particularly wickedness is rampant, and the place is the head workshop of the infidel party. A great deal of money is spent in most profusely placarding throughout the streets a 'General History of the Jesuits,' which is published in parts. The infidels spend money lavishly, and the *Tablet* correspondent's idea is that all this is merely a preliminary to revolution.

The outbreak of feeling in Portugal has already so far prevailed with the government

that a decree has been published in the *Official Journal*. In this it is set forth that in addition to secularisation, the conditions essential for such associations to secure a legal status are as follows: "1. They must devote themselves to works of benevolence, charity, education, and teaching, and to the propagation of the faith and civilisation: but in the latter case their activity must be confined exclusively to the colonies. 2. The supreme direction of each association must be in the hands of Portuguese citizens, unless the association is composed exclusively of foreigners." A period of six months is allowed for the secularisation of existing congregations.

The first of the two conditions mentioned involves the closing of seven Franciscan, Jesuit, or Benedictine houses. Ten convents have already been closed by the local authorities and their occupants expelled.



Canada.

Archbishop Bruchesi of Montréal has addressed a letter of protest to Mayor Prefontaine, calling attention to the disgrace-



ful theatrical posters on fences in various places of the city.

"This evil," he says, "is by its nature a thousand times more to be feared than an epidemic of smallpox or scarlet fever" . . . "Persons attacked by contagious diseases are forcibly taken from their homes, children are separated from their mothers, the father from his family, but when moral degradation overflows in our streets, we calmly fold our arms." He hopes, that the municipal authorities will join hands against such immorality, and advises a league against immorality in the streets and against certain book-stores where productions not only dangerous, but containing illustrations which are altogether obscene, are sold even to children. These are generally imported periodicals, and the Archbishop suggests that they be confiscated and burnt by the customs officers.

Letters to the Editor.

THE JACK-ASS ON THE TEN-DOLLAR BILL.

TO THE EDITOR OF THE REVIEW.—*Sir*:

The following may be of interest to many readers of THE REVIEW.

The daily papers recently printed the following:

A peculiar ten-dollar bill of the series of 1880 is much sought for just now. On it the American eagle is ingeniously represented in such a way that, when turned around, it presents a clear-cut picture of a donkey's head. This bill was in circulation twenty years, before any one detected the queer emblem thereon. Only recently a bank clerk happened to examine such a bill carefully, and accidentally noticed the quizzical picture. In the treasury at Washington this queer bill as well known; but quite purposely, noth-

ing was said about it. The originator of this knavish joke was employed at one time as an engraver in the Government Engraving Bureau. He was an immigrant from England and upon receiving notice of his near dismissal, out of revengeful spite, he cleverly engraved the design of a donkey's head on the printing-plate. Some time later he informed the Treasury Department of what he had done, but so many of these new bills were already issued that it was impossible to withdraw them immediately. Besides, it was thought, the joke would not be detected.

This reminds me vividly of a quizzical turn in a college literary debate on the question: "It the Eagle a fit emblem of the United States?" After much had been said about the fitness or unfitness of the distinguished

bird, at last one of the opponents, to enliven the discussion, dashed off the traitorous remark: "Considering all this, I don't see why the eagle should be deemed more fit to be the emblem of our country than any other animal. Why wouldn't the jack-ass do just as well?"

The defenders, lacking the saving grace of humor, took the remark about the jack-ass quite seriously and went for the offender with much spirited eloquence, and they did lash and beat that poor donkey unmercifully.

The next objector, moved by pity, gently took the much-abused ass, led him aside out of the way, and turned him loose on a fine, rich spot, where the poor creature might again be free and get much-needed refreshment, peace, and rest.

This incident was spontaneous and none of the participants were aware of that quizzical emblem; for not a word about it was mentioned, as would surely have been the case if the fact had been known. In connection with the above, notice the reminiscence of this droll incident is indeed amusing.

(Rev.) JNO. B. WARDEIN.

Highland, Ill.



ANOTHER SUGGESTION REGARDING FEDERATION.

TO THE EDITOR OF THE REVIEW.—*Sir:*

The federation plan does not seem to make much headway. In my humble opinion we have too many societies in each parish, each for a different purpose, hardly any of them representative of the majority of the male members of the congregation. If the Federation is to carry any weight in public life, it should practically include *all* the votes of the Catholic population. Why not form *all* the male members of a congregation over 21 years

of age, into one society, for no other purpose than to assist each other and similar associations all over the Union in protecting the good name of our faith and defending our rights as citizens? The fees need be merely nominal, say 25 cts. a month, to provide for light and heat of the meeting place and incidental expenses. Almost every church possesses a hall of some kind, and there the members could meet frequently in an informal manner, get acquainted with each other, exchange views on the topics of the day, and when occasion requires, [unite with other societies based on similar lines for political action.

A corresponding secretary might be elected, to keep in touch with the other societies and also to further the work of the "Catholic Truth Society."

In my business I meet people of all kinds, even "A. P. A.s," and can safely say that the A. P. A., "Patriotic" Sons of America, and Order of American Mechanics are bitter enemies of the Catholic faith. The publications of these concerns are a disgrace to our civilisation, slandering our holy religion and its ministers in the most shocking manner; yet little, if anything have I ever seen done to counteract the evil effects of such reading-matter on the ignorant.

The societies I suggest, could be formed into State and national organisations à la R. C. Central Verein, according to nationality, and delegates from each State could represent them in the Councils of the Federation. With all chances for friction on account of different opinions about insurance schemes or other benefits eliminated, with no other object in view than to advance the interests of our holy mother Church and protect her children against oppression, it were strange indeed if it should not be possible to form in the course of time a "Centre party" in the U. S.

P. J. S.



Sociological Questions of the Day.

INSURANCE.

More Mutuals in Trouble.

Two more of the fraternal or benefit orders find the assessment plan not as profitable as they at first anticipated. The recent increase in the assessment levied by the Scandinavian Mutual Aid Association, of Galesburg, resulted in such a reduced membership that it was led to consider a proposition to put itself upon a legal-reserve basis. Finding that this would involve a considerable increase in rates, which might threaten a still further reduction in membership, we believe it has decided to continue on its former plan.

In Philadelphia an application for the appointment of a receiver of the Funeral Benefit Association of the Patriotic Order Sons of America has been granted, on the allegation that a large number of death claims have not been paid.

The Department of Insurance of the State of Illinois reports after an examination that the fraternal order of Modern Woodmen of America had on March 1st losses and claims unpaid to the amount of \$610,085.70. The Department suggests that either the number of assessments or the rates be increased. Supt. Orear, of the Missouri Department, seconds this recommendation and at the same time calls attention to the fact that the amount of unpaid death-claims of the Modern Woodmen has increased from \$516,285.70 to the sum quoted above in two short months. Our source for the above facts and figures is the St. Louis *Globe-Democrat* of May 14th. We need not emphasize in which direction they point.



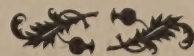
Department Store Tax in Prussia.

The enforcement of the law taxing department stores in Prussia, began

with the present year, the owners of the stores having had six months for preparation. This period, Consul Mason, of Berlin, says in a report to the State Department, they utilized by

making new contracts with manufacturers of various classes of merchandise in which they secured discounts and additional concessions which will offset the added taxes they now have to pay. The Consul adds that under the law, all ordinary articles of trade are divided into four groups, or categories, and it provides that every store, bazaar, or warehouse which shall sell articles belonging to more than one of the designated groups, and shall make sales aggregating more than \$95,000 in a year, shall be subject to the progressive tax, which increases rapidly with the total amount of annual sales. The law was framed and enacted as a measure of justice and protection to the middle-class merchants, who, after long years of patient effort, have recently found themselves overshadowed and undersold by the great bazars, which buy their supplies at every advantage and sell everything needed in an ordinary household, from canned fruit to a bridal trousseau, at prices with which the smaller merchant can not compete. But it is now found that the new law strikes a great many firms of the middle class, for whose special protection it was enacted. This is because many of these firms who do a yearly business far exceeding the taxable limit, sell articles which under the law are grouped in separate categories.

It is yet too soon, in Mr. Mason's judgment, to estimate conclusively the ultimate effects of the statute, and it is but just to remember that the present chorus of derisive comment comes mainly from journals and other sources which have been from the outset hostile to such legislation. But from what can be now seen, it is impossible not to admit that in so far as the effects of the law have yet been developed, it is fulfilling the predictions of its enemies rather than the hopes of its friends.



NOTES AND REMARKS.

THE REVIEW was one of the first papers to protest against the "new cross of the Immaculate Conception," invented by the Jewish firm of Lipman in Chicago some two years ago. The matter has been brought to the attention of the Roman authorities, and we are glad to note that the Holy Office, by decree of March 13th, has disapproved of the novelty.



Although the Philippine Commission enacted a provision last January making it lawful for the priest or minister of a church to teach religion in the public schools at stated times to pupils whose parents or guardians asked for such instruction, it is announced by the Commission that thus far not one such request has been made. The American authorities are at a loss to understand this, especially in view of the fact that a large majority of the Filipinos are Catholics, and, therefore, presumably, anxious to have religion taught in the public schools. (See *Philadelphia Record*, May 11th.)

Meanwhile we note the A. P. A. in this country are protesting against the un-American and pernicious arrangement.



"The piling up of grievances," says the Most Rev. Archbishop of St. Paul, "is unpatriotic." "Mamma," called Tommy to his mother in the next room, "please come here and speak to Willie—he hollers every time I hit him with the hammer." Let us not "holler"—it is "unpatriotic!" Besides it disturbs the serenity of those of the majority who inflict the grievances upon us. Let us be "patriotic!" —*Catholic Columbian*, No. 19.



Attention was recently called in the *Tablet* (No. 3170) to an extraordinary statement in Lord Rosebery's recently published 'Napoleon at St. Helena'—that the priest sent to St. Helena could neither read nor write. In No. 3171 of the same journal two letters bring evidence rebutting Lord Rosebery's charge of illiteracy against Napoleon's Corsican chaplain.

BOOK REVIEWS AND LITERARY NOTES.

Questions Asked by Protestants, Briefly Answered by a Priest of the Diocese of Buffalo. For sale by the Rev. M. Phillips, 3347 Main St., Buffalo, N. Y. Price 10 cts.

A very useful little book, solving the current difficulties of Protestants against the Catholic religion. The answers will satisfy the ordinary run of minds.—J. F. M.



—Of the original English translation of 'Quo Vadis?' 400,000 copies were sold; of the cheap edition 1,000,000. The Italian translation reached 40,000 copies, the German 150,000. The book has been translated into twenty-four languages.

—Joseph Schaefer, 9 Barclay Str., New York City, publishes, with the Imprimatur of Archbishop Corrigan, a short and edifying biography of Blessed Mary Magdalen of Barco, a religious of the Capuchin Order, as a souvenir of her beatification in the Holy Year 1900. The pamphlet can also be had in German. (Price 10 cts. per copy; \$5 per 100 copies.)



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies this list and has the books in stock.]

The Life and Death of Thomas Wolsey, Cardinal. Once Archbishop of York and Lord-Chancellor of England. Written by one of his servants, being his Gentleman Usher. Net, 70 cts.

Life of the Ven. Thomas a Kempis. By Don Vincent Scully. With an introduction by Sir Francis Cruise. Net, \$1.35.

The Six Golden Cords of a Mother's Heart. By Rev. J. O'Reilly. Net, 30 cts.

Some Notable Conversions in the County of Wexford. By Rev. Francis J. Kirk. Net, 80 cts.

Our Lady of Walsingham. A History of the world-renowned Shrine and Priory of the Bl. Virgin at Walsingham in Norfolk. By Rev. Dom H. Philibert Feasey, O. S. B. Net, \$2.50.

Corpus Domini. Selections from "The Blessed Sacrament" by Faber. Net, 30 cts.

Meditations on the Passion and Resurrection of Our Lord. By Thomas a Kempis. Net 30 cts.

The Bible and Rationalism. By Rev. John Thein.

Part I. Answer to Difficulties in the Book of Moses. Net, \$1.00.

Part II. Answer to Difficulties in the Historical, Didactic, Sapiential and Prophetical Books of the Old Testament. Net, \$1.00.

Part III. Answer to Difficulties in the Books of the New Testament. Net, \$1.00.

Part IV. Answer to Difficulties in the Mosaic Cosmogony, Anthropology, and Biblical Chronology. Net, \$1.25.

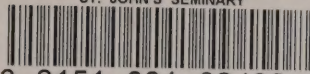
Manual of Sacred Rhetoric; or How to Prepare a Sermon. By Rev. Bernard Feeney. Net \$1.25.

The Frescoes in the Sixtine Chapel. By Evelyn March Phillips. Net, \$2.00.

The Great Masters in Painting and Sculpture: Pintoricchio; by Evelyn March Phillips. Net, \$1.75.

The Divine Plan of the Church, Where Realized and Where Not. By Rev. John MacLaughlin. Paper. Net, 45 cts.

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